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CHICAGO COMMONS

A MONTHLY RECORD OF SOCIAL SETTLEMENT LIFE AND WORK

CHICAGO

VOL. 1 NO. 12 MARCH, 1897

TO move among the people on the common street; to meet them in the market place on equal terms; to live among them not as saint or monk, but as brother-man with brother-man; to serve God not with form or ritual, but in the free impulse of a soul; to bear the burdens of society and relieve its needs; to carry on the multitudinous activities of the city—social, commercial, political, philanthropic—in Christ's spirit and for his ends: this is the religion of the Son of Man and the only meetness for Heaven which has much reality in it.—*Henry Drummond.*

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CHICAGO COMMONS

A Monthly Record of Social Settlement Life and Work.

Vol. I. MARCH, 1897. No. 12.

HOW WEARY IS OUR HEART.

Of ceremonious embassies that hold
Parley with hell in fine and silken phrase,
How weary is our heart these many days!

Of wavering counsellors, neither hot nor cold,
Whom from His mouth God speweth, be it told,
How weary is our heart these many days!

Yea, for the ravelled night is round the lands,
And sick are we of all the imperial story,
The tramp of Power, and its long trail of pain;
The mighty brows in meanest arts grown hoary;
The mighty hands,
That in the dear, affronted name of Peace
Bind down a people to be racked and slain;
The emulous armies waxing without cease,
All-puissant all in vain;
The pacts and leagues to murder by delays.
And the dumb throngs that on the deaf thrones gaze;
The common, loveless lust of territory;
The lips that only babble of their mart
While to the night the shrieking hamlets blaze;
The bought allegiance, and the purchased praise,
False honor, and shameful glory—
Of all the evil whereof this is part,
How weary is our heart,
How weary is our heart these many days!

—*William Watson, in the London Chronicle.*

PLANNING FOR SUMMER.

Help Needed to Meet the Great Need and Opportunity—Not Too Soon to Begin Arrangements.

None too soon do the Commons residents feel it to be to begin the planning for the summer campaign, and none too soon to begin enlisting the interest of the friends upon whom we must depend for support during the financially dull months of the heated season. The experience of the last summer taught us many things concerning the needs of such a work as ours during those weeks of sultry weather and physical weariness. In some respects it is the most trying and difficult time in the settlement year. The work is less formal, necessarily less organized, more personal, and the fatigues of hot weather are more severe. Moreover, the force is necessarily short-handed. Hence we feel very strongly our need, and our right and duty, to ask the most cordial assistance in our effort to make the summer work of the Commons tell for the most. We who will remain upon the field willingly give what it demands in the way of tax upon ourselves, but we feel that there should not be added to that the burden of anxiety concerning our financial support while on the field.

THE SUMMER KINDERGARTEN.

It is still too early to enter into intimate details, but some idea can be given. In the first place, it is our expectation to continue the kindergarten, practically without interruption throughout the summer. This depends, however, upon whether the friends of the settlement and of the little children in whose behalf this work will be undertaken will give it support. We have practical assurance of the gratuitous service of two or more trained kindergartners who will give their summer vacations in this unselfish way. Only their actual expenses must be provided, and for this the sum of $50 will be sufficient. We shall be glad to begin "salting down" the gifts of our friends for this purpose. The value of this kind of service cannot be overestimated. In the long summer vacations harm is done to the little children who have no playground but the street, which could be prevented if the kindergarten could be continued. It depends upon the readers of CHICAGO COMMONS whether this shall be done this year.

THE SUMMER OUTINGS.

Another species of work to which we are hoping to devote ourselves is the sending of individuals and parties away into the suburban and rural districts so far as we have opportunities. Good friends in Elgin, Downer's Grove, Dwight, Berwyn, Evanston, Longwood, Oak Park and elsewhere co-operated so eagerly last summer in this activity that we feel confident there will be no lack of help in this direction this year. It is scarcely too soon to begin planning for it. No service to which the Sunday-schools, clubs and other agencies of the suburban towns could devote themselves would give more pleasure or do more good.

FRESH AIR FUND AND FLOWERS.

The officers of the parent Chautauqua, in New York state, sent us last summer a check for $59 to apply upon our fresh air fund, and there were other gifts for the same purpose. We shall need more this year if we are to do all that we might in the way of sending tired mothers and others who cannot go away for an extended period to the

parks and nearer suburbs. The smallest gifts, from one cent upward, can be put to good use in this way.

Another delightful and far-reaching part of the settlement work last summer was the ministry of flowers which the kindness of friends in all parts of the surrounding territory enabled us to maintain. From even as far away as Iowa came the fragrant tributes, and many a home in our neighborhood was brightened by the bouquets. The Chicago Flower Mission was an indispensable source of supply and communication in this manner.

In short, in all the ways in which we can be useful for the exchange of human relationship in the blistering months that are before us, not less trying, not less full of suffering and deprivation than the bitter winter for those who are poor and neglected by their fellows, we hold ourselves ready to act as faithful administrators of the gifts and helpfulnesses of our friends. We have nothing to give but ourselves.

In the World of Settlements.

A PLACE OF EXCHANGE.

Hull House stands not so much for a solution of problems as a place of exchange . . . the exchange is the vital thing. This is the heart of the movement. This is the reason of the settlement; the rest is pure facade. This only can destroy the artificial and justify its life. It must help that direct touch of richer with poorer, wise with simple, learned with untaught, dynamic with static, which has for its aim the realization by all the children of their kinship with the great family.—*Dr. Dorothea Moore, in the American Journal of Sociology.*

"These trifles! Can it be they make or mar
A human life?
Are souls as lightly swayed as rushes are,
By love or strife?"

"Yea, yea! A look the fainting heart may break
Or make it whole;
And just one word, if said for love's sweet sake
May save a soul!"

PASSMORE EDWARDS HOUSE.

New Settlement in the Bloomsbury District of London—Splendid Endowment—Letter From Mrs. Humphrey Ward.

A recent issue of CHICAGO COMMONS announced the completion by Mrs. Humphrey Ward, of the effort to establish "Passmore Edwards House," in the Bloomsbury district of London. We have since received a clipping from the *Christian World*, of London, published some time ago, and outlining the plan of the settlement. From this it appears that the new movement was more or less an outgrowth of the work of the University Hall settlement, carried on at Marchmont Hall. A site was acquired, at the corner of Tavistock Place and Little Coram Street, at a cost of $25,000, on which to build. The Duke of Bedford presented along with the site, for which a nominal rental of $50 a year is to be paid, a large piece of ground to serve as a garden, guaranteeing that it shall not be built upon. There was a brisk competition between a number of able architects for the planning of the buildings, which include a public building, with concert hall, library, gymnasium and class rooms, work-shops, billiard rooms, etc., together with a residence for eighteen residents and warden. The total cost will be about £20,000, and Passmore Edwards having given £10,000 of that sum, the settlement will bear his name. The residence will be known as Emerson House. "Under the new articles of association," says the *Christian World*, "the committee will be bound to devote some of their resources to an improved teaching of the Bible in the light of modern knowledge and research; but the social work will be quite dissociated from any special form of religious propaganda."

MRS. WARD'S LETTER.

Just as we go to press, the following letter in reply to one of inquiry comes from Mrs. Ward, and adds the definite word needed to complete the news of the new settlement:

LEWENS HALL, MILNTHORPE, ENGLAND,
March 9, 1897.

EDITOR OF CHICAGO COMMONS,

Dear Sir: I shall be very glad to send you the papers concerning the Passmore Edwards settlement as soon as they are finally passed for publication. At present, however, our draft programme, etc., are still in proof and await the final ratification of the Council within the next week or two. The buildings of the new settlement are rising fast and will be ready for opening in October. They will be, we believe, the most beautiful and commodious yet erected for settlement purposes in London, and by the kindness of the Duke of Bedford, the ground landlord, will have a garden attached to them—a great boon in a very crowded part of London. But when I am able to send you the papers you will see that they contain all the information we have at present to give. Believe me,

Faithfully, MARY A. WARD.

CHURCH SETTLEMENT HOUSE.

Annual Report of the Episcopal Work in East 84th Street, New York.

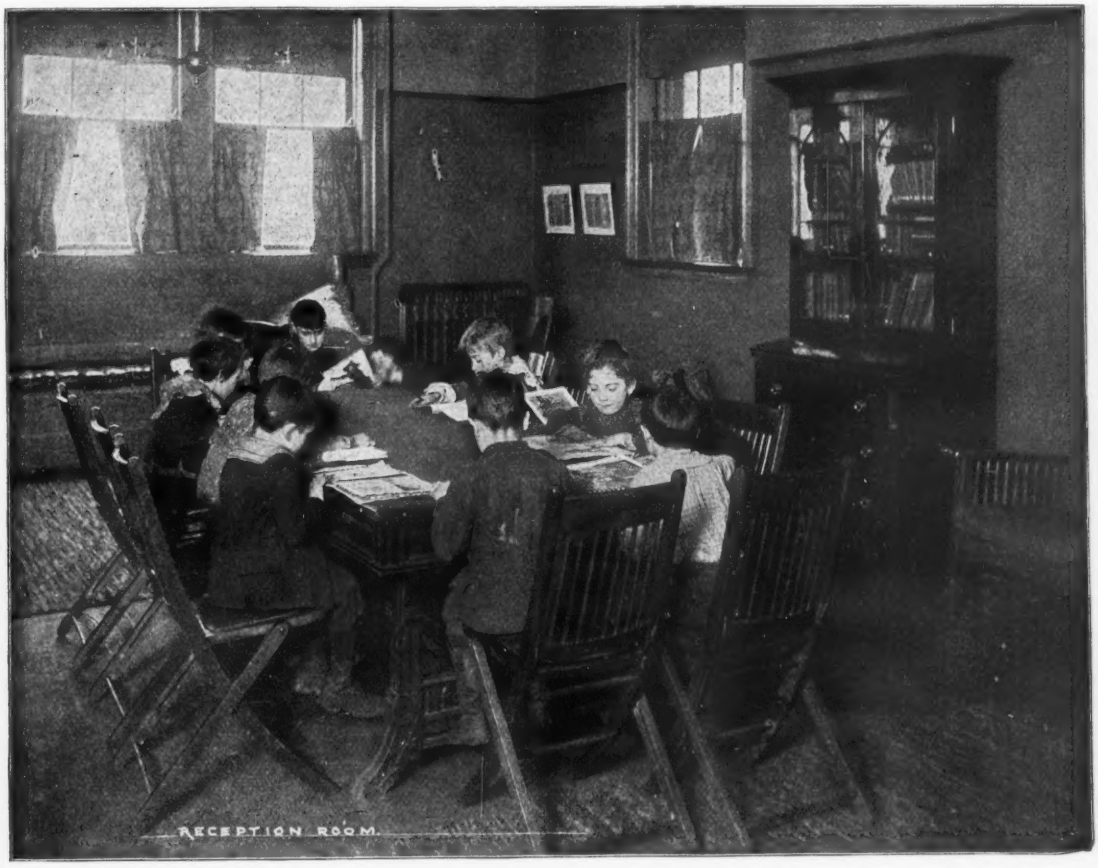
Dated January, 1897, the annual report of the Church Settlement House (329 East 84th street, New York, Miss Marion L. Gurney, director), is just at hand. It is an inspiring statement of the progress of a good work. "We feel that we may fairly regard our work as having passed the experimental stage," they say. "Experience has fully upheld the fundamental principles of our lives and

work. We are more than ever convinced of the futility of presenting religious truth to the masses without a practical demonstration of the brotherhood of man, and the equal hopelessness of attempted social reform based on any other foundation than that of the Incarnation." The Church Settlement feels its mission to be primarily to the large and apparently increasing body of the non-church-goers. Its forms of activity are practically the same as in other settlements, including as they do the kindergarten, clubs, classes, etc. And it is especially delightful to find at the end of the report the words which, more than any others we ever see, indicate a fine appreciation of the settlement idea and motive: "As we discern more and more clearly the outlines of our future work, we see that our chief function is not so much to work *for* the people as *with* them, and that many of the social and religious questions which vex us now find their true solution in the magic word 'together.'"

A SETTLEMENT SYMPOSIUM.

Publication of the Papers and Addresses Delivered at the Grand Rapids Charities Conference.

Under the title "Social Settlements and the Labor Question" have been published, in a pamphlet of about seventy-five pages, the papers and addresses in the Social Settlement Section of the National Conference of Charities and Correction, at Grand Rapids, Mich., in June of last year. There is no more comprehensive volume on the subject of settlements than this. It contains, in this order, the papers and addresses on "What the Settlement Work Stands For," by Miss Julia C. Lathrop, of Hull House; "English and Scotch Settlements," by Dr. William C. Caldwell, of Northwestern University; "The Settlement and Educa-



IN THE HULL HOUSE RECEPTION ROOM.

[Printed by courtesy of the *American Journal of Sociology*.]

tion," by Jacob J. Abt, of the Maxwell street settlement, Chicago; "The Settlement and Organized Charity," by Miss Mary E. McDowell, of the University of Chicago settlement; "Social Settlements," by C. S. Loch, secretary of the London Charity organization; "Civic Efforts of Social Settlements," by Miss Katharine B. Davis, of the Philadelphia College settlement; "The Settlement and Municipal Reform," by James B. Reynolds, of the University settlement in Delancey street, New York; "The Social Settlement and the Labor Movement," by Prof. Graham Taylor, of Chicago Commons; "Religion in the Settlement," by Dean George Hodges, of the Episcopal Divinity School, Cambridge, Mass., and founder of Kingsley House, Pittsburg; "Benevolent Features of Trades Unions," by John D. Flanagan, ex-president of the Michigan Federation of Labor; "The Working Child," by Mrs. Florence Kelley, of Hull House, state factory inspector of Illinois, and the report of the social settlement section committee of the Conference, including the tabulation of replies to inquiries sent out by the committee to the American settlements concerning their work.

A limited number of copies of this pamphlet are in stock here, and can be obtained from CHICAGO COMMONS for ten cents each, post-paid.

SETTLEMENT BIBLIOGRAPHY FREE.

It is good news to announce the fact that the executive committee of the College Settlements association has decided to distribute free the remainder of the last (1895) edition of the "Bibliography of College, Social and University Settlements." Copies of this indispensable compendium of settlement information may be obtained free upon enclosure of address, *with two cents postage*, either to the editor of CHICAGO COMMONS, or to the secretary of the Settlements association, Mrs. F. H. Montgomery, 3230 Michigan avenue, Chicago. It is expected that a new and revised edition of the Bibliography will be issued this fall. It will probably be, as before, under the charge of Miss M. Katharine Jones, of Englewood, N. J., to whom information and corrections should be sent.

CHICAGO COMMONS LEAFLETS.—The article in a former issue of CHICAGO COMMONS, reprinted from the Chicago *Advance*, entitled "Foreign Missions at Home," and suggesting the points of resemblance in scope and method between the settlements and the foreign missionary stations, has been issued as **No. 1** in a proposed series of "Chicago Commons Leaflets." It is a folder convenient for enclosure in a letter, and better than any other single article we know of, explains the Settlement idea from this point of view. This leaflet may be obtained in any quantity at the rate of **two for a cent**, postage prepaid.

BUREAU OF SETTLEMENTS

UNDER
THE DIRECTION OF

CHICAGO COMMONS

PURPOSES

To collect, disburse and publish bibliography and other historical data and general information concerning the world-wide Settlement Movement.

To facilitate helpful communication between Settlements.

To be of all possible service to people living and working on the basis of the Settlement Idea.

WANTED, THEREFORE,

Prompt Information as to the foundation of new Settlements, or the existence of old ones not well known. Better that we should duplicate information than not to have it at all.

Copies (several if possible), of all reports, circulars, and other printed matter, however apparently trivial, including tickets, programmes and all other transient material, issued by or concerning any Settlement. Complete files of all such matter are urgently desired.

References to, and if possible copies of, all periodical, newspaper, magazine or review articles, or allusions, however scant, in books or pamphlets, with reference to the Settlement Movement or to any Settlement. These references should *always* give minute particulars as to the name of the publication, date, author if possible, etc.

In short, we desire to have on hand and to **keep complete,** material suggesting the **entire history of each and every Settlement.**

All head-workers and secretaries of Settlements **in all Countries** are urged to co-operate.

NOTE.—Copies of the "Bibliography of Settlements," issued by the College Settlements Association, can now be obtained of CHICAGO COMMONS free upon receipt of two cents postage.

Material for and inquiries concerning the Bureau should be addressed to

Editor of CHICAGO COMMONS,
140 North Union St., Chicago, Ill., U.S.A.

CONFERENCE OF WORKERS.

One Way in which the Northwestern Settlement Unifies Its Efforts.

The workers connected with the Northwestern University Settlement have commenced to hold monthly conferences to discuss methods used in the clubs and classes, or other interests of the settlement. Through this, non-residents who are not able to be identified with the neighborhood more than two or three hours a week, have an opportunity to become acquainted with their fellow-workers, and through exchange of ideas gain a more distinct feeling of fellowship with the neighborhood than they are able to gain by their own limited experience. The subject for the March meeting was "The Boys' Clubs," and Mr. Bradley was present to tell of his wonderful work on Indiana street, and to answer questions. He also gave a deeply interesting account of his experience with the boys during the summer months in the "City of Allandale," which is located on a farm forty miles north of Chicago.

In the evening of the same day the drawing class had an exhibition of work, and a prize, consisting of a term in the Art Institute, was awarded.

JESSIE BARTLETT.

DESCRIPTION OF HULL HOUSE.

Fine Illustrated Article in the American Journal of Sociology.

The best description of the work at Hull House, and the best reflection of its spirit and purpose that we have ever seen, is in the article by Dr. Dorothea Moore, who for some months has been a resident of Hull House, in the March issue of the *American Journal of Sociology*. Exceptionally fine half-tone illustrations, from photographs, adorn the article, and give a good idea of the building. The views include the exterior of the old main house and the children's building—the Butler Gallery omitted—the gymnasium and coffee house, the reception room, with a group of children reading at the table, the crib room in the creche, a rollicking group on the upper veranda of the children's building, and two or three personal groups. Through the courtesy of the *Journal*, we are permitted to reproduce two of the illustrations.—*University of Chicago Press.*

PEMBROKE MISSION, LONDON.

A colored, analytical map of its district of Walworth (southeast London) faces the first page of the annual report of the mission of Pembroke College (Cambridge), which is just received. This mission is practically a settlement since its workers reside upon the field and its activities are of a general social nature. Its work is of a religious character, and Bible study and church activities go hand in hand with social outreach. The spirit and motive are well exhibited in the quoted words of Bishop Thorold, to whom much of its impetus is due "We recognize, welcome and proclaim a salvation for both worlds, for body as well as spirit, and for time as well as for eternity—and for weekday as well as for Sunday."

HULL STREET SETTLEMENT, BALTIMORE.

The Social Settlement in Hull street, Baltimore, to which we have already referred, owes its first impetus to the Baltimore visit of Dr. George W. Gray, of Chicago, secretary of the Forward Movement, and head of Epworth House, Chicago. The first report is just issued, and shows a most satisfactory progress. The settlement is already the social center of the neighborhood, the scene of lectures classes, etc., the headquarters of a Woman's Christian Temperance Union, the center for relief work, and the friendly home to which all the neighborhood in need of perplexity turn instinctively. An extensive fresh-air work is contemplated for the summer, and there is a strong movement on foot to inaugurate a kindergarten.

RUGBY BOYS' CLUB, WEST LONDON.

The newly issued report of the Rugby Boys' Club, of Notting Hill (West London), at 223 Walmer Road, tells of a good year's work following the engagement of a salaried headworker. The departments of work reported upon include the "Old Guard Club," cricket, football, boys' brigade, religious instruction, bamboo and cobblers' workshop, debating society, Rugby House (the settlement residence) and the educational classes. Most interesting of all, and most peculiar to the settlement is the account of the seaside camp, which last August constituted an innovation in the settlement work and a feature most enjoyable to all concerned. The camp was in Aldeburgh, in Suffolk, in tents, and lasted a week. In spite of a beginning in pouring rain, the camp was a great success.

SETTLEMENT LITERATURE RECEIVED

Friends in all parts of the world are responding to our appeal for settlement literature, old and new. For obvious reasons it is impossible to report in detail upon it all. Among the more important documents received of late are the following:

Tenth Annual Report of the Federation of Workingmen's Social Clubs. December, 1896. London.

Proposition for a Self-Supporting Co-operative

Social Settlement in Van Buren County, Michigan.

Report for 1895-6 of the Lancashire College Settlement in Hulme, Manchester, England. (We very much desire a complete file of reports from this settlement, especially the report for 1896-7.)

Proposition for a permanent settlement in Stepney (East London) to follow and conserve the social work done by non-residents there for the last five years or more.

The *College Settlement News* (organ of the Philadelphia College Settlement) for February, 1897. Notable for its reprint from earlier issues of the illuminating replies to the self-imposed question, "What is a Settlement?"

SETTLEMENT NOTES.

An interesting settlement feature of the recent municipal campaign in Philadelphia was the candidacy of Miss Katharine B. Davis, head of the College settlement, for school director of the Fifth Ward. She made a fine run, and the outlook for the next campaign is highly encouraging.

From the College Settlement at 95 Rivington street, New York, we receive copies of their "programme of organized work," which shows a busy week, with two appointments on Sunday, seven on Monday, five on Tuesday, eight on Wednesday, six on Thursday, six on Friday and ten on Saturday. Kindergarten, musical instruction and penny provident bank are daily occasions.

The address on "Christ and Social Reform" referred to in the last issue of this paper as having been given at Mansfield House, the name of the speaker being inadvertently omitted, was by Professor George D. Herron. Private letters from some who heard the address confirm our reference to the abstract in the *Mansfield House Magazine* as indicating a stirring vision of the great spiritual awakening in the United States.

NEW CHICAGO SETTLEMENTS.

Rumor is out, according to a Chicago correspondent of the *Kingdom*, that several new social settlements will soon be established in the near river wards of the West Side. Dr. H. W. Thomas and Rev. Frank B. Vrooman, of the People's church, are moving in this work. "Harvard Settlement," as it is proposed to call the central house, will be the initial establishment, if Mr. Vrooman secures the necessary support from the Harvard Alumni. The expectation is to copy the main features of Toynbee Hall management, as it is conducted in East London. This is much more individualistic, and unsystematized, or brought under organization and co-operation, than prevails in most social settlements in American cities. The new institution will mean simply a place of residence for university men, who each tries to give some personal help according to his own bent or fitness to the life of the people in the district, or to the public institutions among them.

Edward King told the Twilight Club in New York recently that morally the masses need less uplifting than a good many of the uplifters, but that materially the masses do need help, and the best way to help them is to help those among the masses who are uplifting themselves and their fellows. "A great obstacle," he said, "stands in the way from the want of confidence on the part of workingmen, and the suspicion that every one who professes to be their friend has some axe to grind. What you have got to do is, not to stand on a pedestal and try to lift the masses, but to come down and help them lift themselves."

LIFE'S COST.

I could not at the first be born
But by another's bitter wailing pain;
Another's loss must be my sweetest gain;
And Love, only to win that I might be,
Must wet her couch forlorn
With tears of blood and sweat of agony.

Since then I cannot live a week
But some fair thing must leave the daisied dells,
The joy of pastures, bubbling springs and wells,
And grassy murmurs of its peaceful days,
To bleed in pain, and reek,
And die, for me to tread life's pleasant ways.

I cannot sure be warmed or lit
But men must crouch and toil in tortuous caves,
Bowed on themselves, while day and night in waves
Of blackness wash away their sunless lives;
Or blasted and sore hit,
Dark life to darker death the miner drives.

Naked, I cannot clothed be
But worms must patient weave their satin shroud;
The sheep must shiver to the April cloud,
Yielding his one white coat to keep me warm;
In shop and factory,
For me must weary toiling millions swarm.

With gems I deck not brow or hand
But through the roaring dark of cruel seas
Some wretch with shivering breath and trembling knees
Goes headlong, while the sea-sharks dodge his quest;
Then at my door he stands,
Naked, with bleeding ears and heaving chest.

I fall not on my knees and pray
But God must come from heaven to fetch that sigh,
And pierced hands must take it back on high;
And through His broken heart and cloven side
Love makes an open way
For me, who could not live but that He died.

O awful sweetest life of mine,
That God and man both serve in blood and tears!
O prayers I breathe not but through other prayers!
O breath of life compact of others' sighs!
With this dread gift divine
Ah, whither go?—what worthily devise?

If on myself I dare to spend
This dreadful thing, in pleasure lapped and reared,
What am I but a hideous idol smeared
With human blood, that with its carrion smile
Alike to foe and friend
Maddens the wretch who perishes the while?

I will away and find my God,
And what I dare not keep ask Him to take,
And taking love's sweet sacrifice to make;
Then, like a wave the sorrow and the pain
High heaven with glory flood—
For them, for me, for all, a splendid gain.

—*Jane Ellice Hopkins, in Macmillan's Magazine, 1875.*

It was the purpose of Froebel to put the teachings of the Sermon on the Mount of Beatitudes into the conduct and habits of the child, and so make its life automatic. Habit rules, and to make the Golden Rule the habit of the child, and to develop the spiritual faculties first, is the largest mission of education.—*Hezekiah Butterworth, in the Kindergarten Magazine.*

THE MAKING OF MAN.

Where is one, that born of woman, altogether, can escape
From the lower world within him, moods of tiger, or of ape?
Man as yet is being made, and ere the crowning age of ages,
Shall not æon after æon pass and touch him into shape?
All about him shadow still, but, while the races flower and fade,
Prophet eyes may catch a glory slowly gaining in the shade,
Till the peoples all are one, and all their voices blend in choric
Hallelujah to the Maker—"It is finished, man is made"!
—*Tennyson.*

Social Work of the Churches.

SOCIAL STUDIES IN SUNDAY-SCHOOL.

How Mr. Yergin Combines Modern Studies with the Regular Lessons.

Rev. V. M. Yergin, of Clyde, N. Y., has sent us, says the New York *Examiner*, a copy of Outlines of Sociological studies in connection with the current Sunday-school Lessons. He adopted this plan in order to reach men and women who could not get into the Sunday-school to study the regular lesson, and has chosen subjects which are daily discussed in the store, the office, the factory and on the streets. By following the Sunday-school lessons they are kept in touch with the regular work of the church, and are held more closely to the Bible as their authoritative text-book. The interest manifested thus far has exceeded his expectation, and he has had to change the time for meeting from Sunday to Thursday evening after the prayer meeting, so that the Sunday-school teachers may join the class. Last Thursday, Dr. Hartman, one of the Staff Surgeons of Syracuse Hospital, spoke on "The Modern Hospital," as a sociological institution. This week the distinguished Jewish Rabbi, Dr. Guttmann, of Syracuse, will speak on "The Sanitary Laws of the Hebrews under the Mosaic Legislation." In connection with the lesson for February 21, Judge Cowles told why Judge Lynch has so many executions. The topics for February and March were: Christian Socialism; Spiritual and Civil Authority, or Church and State; Mob Law or Legal Procedure, Which? Miracle versus Magic; Rescue Work by Personal Effort (College and Social Settlements); Social Reformation by Individual Regeneration; Relation of Modern Athletics to Social Ethics.

AN ENGLISH INNOVATION.

Baptist Church in Nottingham Opens Its Floor to Free Social Discussions.

An English correspondent sends an account of an innovation by the Baptist church at Woodborough-road, Nottingham, which has met with marked success. It has started a weekly conference "for the discussion of public questions in a Christian light," and every Friday night the schoolroom is well filled with a crowd of earnest men and women; "Anglican and Nonconformist, Conservative and Radical, Individualist and Socialist" he says "sit side by side, and are at perfect liberty to air their opinions and their views." Among the topics have been "Old Age Pensions," "The Unemployed," "The Coming Woman," "China and the Opium Trade," "Slavery under the British Flag in Africa," "Armenia," and "Education." All of these addresses are followed by interesting discussions, and there have been besides debates on such subjects as "The House of Lords or the Referendum," "Work and Wages," "Are the Socialists Right?" and "The Vaccination Laws." Once a month an evening is devoted to "Current Topics," when a prominent Town Councillor or public man gives an informal chat on the subjects of the hour.

"In the four months that the conference has existed it has completely justified its institution," the writer adds. "Men have been attracted to it who have not been inside a place of worship for years, and who are amazed to find the church interesting itself in social and political life. Gradually their interest in matters of religion is being awakened or revived, and they are to be seen sometimes worshipping among the congregation of a Sunday."

A MUNICIPAL OWNERSHIP STRAW.

The report of the Water Department of Chicago shows that the tax-payers are profiting almost as largely as those of New York from their ownership of the water-works. In brief, the report reads as follows:

Receipts	$3,226,000
Operating expenses	285,000
Net earnings	$2,941,000

The investment in Chicago water-works, according to the New York *Sun*, is $28,000,000. When interest on bonds to this amount is deducted from the net earnings, the remaining profits are over $1,500,000, or $5 a year for every family in the city. The public also receives free the vast quantities of water used in its parks, streets and public buildings, to say nothing of the incidental advantage of cheaper fire insurance than would be possible were the water supply in any way inadequate.

"The destiny of nations lies far more in the hands of women—the mothers—than in the possessors of power."

"Go, make thy garden as fair as thou canst,
Thou workest never alone;
Perchance he whose plot is next to thine
Will see it, and mend his own."

CHICAGO COMMONS.

A MONTHLY RECORD OF SOCIAL SETTLEMENT LIFE AND WORK.

Vol. I. CHICAGO, MARCH, 1897. No. 12.

CHICAGO COMMONS is a Social Settlement monthly, published for the Settlement of the same name, and devoted to the record of the Settlement Movement in all countries and of the social progress of the ideal of Brotherhood among men. To this end its features include news of the settlements, sketches of life in the crowded city centers, outlines of social teachings in institutions of learning, progress and ethical import and aspects of the Labor Movement, the social work of the churches, notes on literature in the social field, comments on current life from the settlement point of view, etc.

SUBSCRIPTION PRICE

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Postpaid to any State or Country.

Six copies to one address for $2.50.

Send check, draft, P. O. money order, cash or stamps AT OUR RISK.

Changes of Address—Please notify the publishers promptly of any change of address, or of failure to receive the paper within a reasonable interval after it is due.

To Other Settlements—We mean to regard as "preferred" names upon our mailing list, all settlements, and to send CHICAGO COMMONS as a matter of course to all such. In return, we ask for all reports, and, so far as possible, all printed or circular matter, however trivial, issued by settlements in the course of their regular work.

Advertisements—First-class advertisements desired at reasonable rates, which will be furnished upon application.

ALL COMMUNICATIONS

Relating to this publication should be addressed to the Managing Editor, JOHN P. GAVIT, Chicago Commons, 140 North Union Street, Chicago, Ill.

Entered as Second Class Matter May 18, 1896, at the Post-Office at Chicago, Ill.

WARM sympathy must be extended to Robert Treat Paine, of Boston, whose recent participation in the Tenement House Conference and in the Charity discussions were not needed to make him well known and beloved in Chicago, in the bereavement caused by the death of his wife. A resolution adopted by the Board of Managers of Trinity Parish House, Boston, pays warm tribute to her character and helpfulness.

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OF INTEREST to every publication of the second class using the United States mails, is the contention in which the Springfield, Mass., *Republican* is taking the lead, that the annual deficit of the Post-Office Department is due, not to excessive privileges afforded to publishers and others, but to gross frauds on the part of railroads, through overcharges for the transportation of mail matter. As the mails are now carried, the rate for each four years is determined by weighing the mail for only one month of the forty-eight, and it is asserted by the *Republican* to have been the custom, of some at least of the roads, for years, deliberately to pad the weight of the cars in the month when the weighing is done, and thus for the succeeding four years to cheat the government. We have seen no denial of these charges, which, if true, account for millions of loss to the government since this system of weighing went into effect. The *Republican* is insisting upon Postmaster-General Vilas' recommendation that the government build and own its mail-cars, paying for hauling by the mile.

"FORGIVE US OUR DEBTS."

The beautiful poem, "Life's Cost," which we reprint on another page from an old number of Macmillan's Magazine, is a rarely searching expression of a truth that must be more and more enforced in the days to come—the vast debt of every human life to every other human life and to all life. One of the most precious significances of the Lord's Prayer is lost sight of in the feeling that "Forgive us our debts" must have reference only to the individual's personal debt to God, and to the individual's need of forgiveness for sin and neglect. Yet, think of our unpaid and unpayable debts to fellowmen! Think of the life spent out in dark mines and caves, in mills and factories, in unrewarded toil and want, suffering and deprivation, before any comfort, or supply of food, or clothing, or learning, or beauty, or knowledge can come to one of us.

Francois Coppée has a wonderful sketch,* "At Table," in which he voices the reverie of the young man at a choice dinner party, who sees behind every luxurious detail of the elegant dinner the life-cost of it. In the gilded bread he reads the story of the laborious life of the farmer who raised the wheat, of the miller whose limbs were twisted by rheumatism contracted from the damps of the river beside which stood his mill. The magnificent pearl at the throat of the belle of the evening brought to his mind the picture of the pearl diver of the East Indies battling with the shark for life, and often staining the water with his blood. That these elegant women might sit, half-nude, in that tropic warmth, the coal miners of the provinces had toiled in the subterranean caverns, with never a glimpse of daylight. And at the end of the story, the young man asks himself, "Do they think of it as often as they should? Do they think of it?"

Not enough do we think of the lives woven into our lives, whether directly or indirectly,

* Ten Tales by Francois Coppée. Translated by Walter Learned; introduction by Brander Matthews. New York, Harper & Brothers, 1891.

We forget that, as an actual everyday fact, no man liveth or dieth to himself. It is well-nigh impossible to buy a garment in an American city that has not been made at the expense of human comfort, and under iniquitous conditions of industry. The shoes on our feet, the coats on our backs, the food that we eat, are all, as it were, saturated with the poured-out life of nature and of man, and it is with hearts full of gratitude toward those who have spent their lives for us, and who very seldom have been adequately rewarded for their toil, that we should have always on our hearts, if not upon our lips, the prayer, "Forgive us our debts."

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THE summer work in the settlements now begins to demand attention. There is no part of the year in the crowded cities that involves more of danger for the people in whose behalf the settlements are at work than the very hot months. Every person who lived in a city settlement through that blistering fortnight last August will understand our question whether on the whole the sufferings of the poor in the hottest weather are not fully as great as, if not greater than, in the coldest. In behalf of our friends and neighbors about us, we of CHICAGO COMMONS earnestly plead for hearty co-operation in the summer work outlined in another column and feel safe in speaking for every other settlement to the same effect. This is no more our business, dear readers, than it is yours. What are you going to do about it?

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A MOVEMENT to which comparatively little public attention has been attracted, but which is, nevertheless, of the first importance to the systematic study of the social condition of this country, is that looking toward the establishment of a permanent Census Bureau, in place of the intermittent decennial census experiment. The existence of a permanent corps of social observers, freed more or less wholly from the evils of political appointment and the spoils system, would go far toward establishing public confidence in the work of gathering public statistics, and would insure the practical freedom of the work from partisan or factional bias.

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THE death of Professor Henry Drummond is one of those inscrutable events involving, so far as the superficial view is able to discover, nothing but loss to humanity and to the cause of the Kingdom. No other man has done more to conciliate the differing minds, to translate the realities of the spiritual realm into the vernacular of ordinary life, and to make the essence of religion reasonable. Into the social sphere he was about to carry the splendid vision of creation as the fruit and method of Love (as displayed in the marvelous "Ascent of Man"), but he is dead, the work unfinished. For science and for religion Henry Drummond has done a service of interpretation which can hardly be overestimated, and which will not just now be adequately acknowledged. He was one of the prophets of the Christian faith in this momentous epoch.

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WITH this issue CHICAGO COMMONS closes its first volume, and prepares to enter upon its second with great gratitude to those whose encouragement and co-operation have in so large measure aided the successful carrying on of the publication throughout its first year. The time has now come for us to ask a renewal of support upon the part of those who subscribed at the beginning. All subscriptions whose term of expiration is indicated on the mailing label in the figures "4-97" are now expired, and renewal is due from this date. We earnestly ask continued support in order that we may go forward with our work of social report and propaganda.

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THE proposition looking to the establishment of a central Bureau of Settlements to be conducted by CHICAGO COMMONS meets with favor from the start, and we are already in receipt of a considerable quantity of literature and information from various settlements. To make this work a success will require the cordial co-operation of all settlements. We particularly desire as complete a file as possible from each settlement of its literature, if possible from the earliest days of the work. In a word, we would like to have from each settlement sufficiently complete data, kept up to date from time to time, to afford information sufficient for the writing of the history of each individual settlement. An advertisement in another column further explains our wish.

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WITH considerable pleasure, and in no sense as a part of our advertising contract with the *Chicago Record*, we call attention to the advertisement of that paper on the second page of the cover of CHICAGO COMMONS. While no paper of which we know can be called ideal or said to have escaped entirely the temptations and tendencies of modern journalism, we know of no cleaner, fairer or more high-minded daily newspaper in the United States than the *Chicago Record* at the present time.

The only way to regenerate the world is to do the duty which lies nearest us, and not to hunt after grand, far-fetched ones for ourselves. If each drop of rain chose where it should fall, God's showers would not fall as they do now.—*Charles Kingsley.*

The Commons and its Work.

CHICAGO COMMONS.

140 North Union Street, at Milwaukee Avenue.

(Reached by all Milwaukee avenue cable and electric cars, or by Grand avenue or Halsted street electric cars, stopping at corner of Austin avenue and Halsted street, one block west of Union street.)

CHICAGO COMMONS is a Social Settlement located on North Union street, two doors from the southwest corner of Milwaukee avenue and the crossing of Union street upon Milwaukee and Austin avenues.

Object.—As explained in the second clause of the Articles of Incorporation of the Chicago Commons Association, filed with the Secretary of the State of Illinois:

"2. The object for which it is formed is to provide a center for a higher civic and social life, to initiate and maintain religious, educational and philanthropic enterprises, and to investigate and improve conditions in the industrial districts of Chicago."

Or, as the explanatory circular of the settlement has explained it:

"As exemplified at Chicago Commons, the Social Settlement consists primarily of a group of people who choose to make their home in that part of the great city where they seem to be most needed, rather than where the neighborhood offers the most privilege or social prestage."

Support.—The work is supported in addition to what the residents are able to pay for rent of rooms, by the free-will gifts of those who believe in what the work stands for. The gift of any person is welcomed, and the contributions are both occasional and regular, the latter being paid in installments, monthly, quarterly and annually, at the convenience of the giver.

Visitors, singly or in groups, are welcome at any time, but the residents make especial effort to be at home on *Tuesday* afternoon and evening.

Information concerning the work of Chicago Commons is gladly furnished to all who inquire. A four-page leaflet, bearing a picture of our residence, and other literature describing the work will be mailed to any one upon application. *Please enclose postage.*

Residence.—All inquiries with reference to terms and conditions of residence, permanent or temporary, should be addressed to GRAHAM TAYLOR, Resident Warden.

GIRLS' PROGRESSIVE CLUB.

Good Record of the Year's Work.—Reception to the Tabernacle Church Girls' Club.

One of the pleasantest occasions in the recent history of the Commons was the reception tendered by the Girls' Progressive club of the settlement to the Girls' club of the Tabernacle church. It was a very large gathering, and every feature was greatly enjoyed. Music, recitations and refreshments enlivened the social intercourse.

The progress of the Girls' Progressive club has been one of the most satisfactory features of the growth of the settlement. It was in May, 1895, that the club organized with but three members; the membership now numbers about seventy. The club has from the beginning been self-supporting and self-governing, pays rent to the settlement for the use of its room, and has supported four



A NEW PICTURE OF CHICAGO COMMONS.

[From the Triennial Year-Book of Chicago Theological Seminary.]

children by scholarships of $10.00 per year each, in the kindergarten, has assisted in the remodeling of the settlement reading room, and in addition to the original furnishing of its own room has given sums of various amounts for several purposes allied to the settlement work. A new feature of the organization of the club is the division of the members into groups or circles for the study of hygiene, home nursing, English literature and art. Several interesting talks have we heard with much enjoyment.

THE DRINKING FOUNTAIN PLAN.

Assurance now that the Need will be Supplied by the Gift from the Evanston Woman's Club.

The need of a drinking fountain at the Commons to supply the want which the great trough in front of the saloon next door was but poorly fulfilling, has been quite as evident in the warmer days of the early spring as it was last summer when we first proposed to meet it, and when so many of our friends sent money to help in the work. The Evanston Woman's Club has voted to present a fountain to the Commons in the near future, and we look forward to the day of its establishment The setting up of the fountain will be done by the the settlement, and for this purpose the gifts of our friends will be used. The city supplies water for public fountains, so that a small addition to the sum already in hand will assure the improvement.

COMMONS NOTES.

——We are now ready to have our sand-pile replenished. It was one of the most useful and helpful adjuncts to the kindergarten work last year, but heavy rains and winter's snows and winds and thawings have washed much of it away. Two or three loads would equip us in this regard for the summer.

——The reception of the Commons Woman's club to the Nineteenth Century club of Oak Park was a great success. Acquaintances were made and friendships renewed, and a fine social gathering was enjoyed. Not a few of the husbands of both clubs applauded modestly from the background.

——The kitchen garden in the yard which gave so much pleasure and was of so much educational value to the little children last year is to be worked again as soon as the weather permits. We shall need three or four loads of good, rich black soil, with which to fertilize the stiff clayey ground upon which the garden must be made.

——The kindergarten grows apace. Eighty or more in daily attendance is a usual thing. For this large company the present supply of kinder garten chairs is quite inadequate, and we are looking for some good friend to give us an additional supply. No gift to the settlement could be more effective or more directly profitable in evident good.

Labor Studies.

[CONDUCTED BY PROFESSOR GRAHAM TAYLOR.]

ETHICS AND COMPETITION

VALIDITY OF THE APPEAL FROM LAW TO MORALS.

Characteristic Scene Exemplifying the Extremes of Individualism and Socialism. Brutalism Gone Mad, vs. the Socialists' Vision of Brotherhood.

To any intelligent consideration of the ethical effects of the competitive system, a preliminary survey of the question at issue is necessary. For, on the one hand, it has been long and widely denied that, from a scientific point of view, there can be any valid or vital relation between so fundamental a principle of economics and the dicta of ethics or of religion. And, on the other hand, it has been very tardily admitted by those occupying the religious point of view, that the postulates of political economy can be brought to the bar of ethical and religious judgments, because they have been so universally conceded to lie within the domain of "natural law," as to exempt the standard of man's economic life, alone, from the jurisdiction of his conscience and his faith. To submit this dispute to the reader's judgment, and to bring the chief elements of the problem into plainest view, the description of a concrete discussion of the issues involved may best serve our purpose.

THE BATTLE IN THE CONCRETE.

It was one of those rare but most significant gatherings of workingmen, where, with the least exercise of authority consistent with order, and with a freedom of speech greater than is dreamed of almost anywhere else, the economics and ethics of industry are being intelligently, earnestly and practically discussed. The battle was on between socialism and individualism. An eminent socialist leader, from the workingmen's own ranks, had presented his argument, when a stranger to the men (not a "workingman") arose and thus took up the gauntlet that had been thrown down before all comers:

"I am tired of hearing this 'brotherhood' talk among workingmen, and this appeal to the stronger to help the weaker. By Force all things that exist are evolved, maintained, perpetuated. In nature, only the fit survive. Everywhere and always the debilitated perish. Everywhere and always the mightiest have won. Black, furious and tragic are the bloody annals of Man's evolution. In business and in industry competition must be to the death. The strongest beast gets the biggest bone.

Might is master—it ought to be—for progress depends upon its triumph. With the *normal* man, it is a pleasure to struggle, a pastime to fight, and nothing is sweeter to him than to confiscate his confiscator and surpass his surpasser; to smite his enemy, hip and thigh, and to spoil him of that of which he has despoiled others. The normal man prefers to eat others, rather than to be eaten. Only with the abnormal man is it otherwise. He is of the mob. He sheepishly obeys public opinion. He is one of a 'flock.' Might is right, absolutely, unreservedly. The chief intent of false religions and false moralisms is to arrest competition halfway, in order to safeguard degenerates in possessing that which they could neither seize nor defend, if competition were unlimited.

"The Golden Rule," he continued, "never has been, is not, and never will be practicable. It is a lying dream. Grim and harsh all this may appear to nervous souls, but it is true to nature."

It is not within the province of our present purpose to describe the effect upon our own or other minds of this inhuman declaration of what the speaker was pleased to call the "Philosophy of Power." But it does subserve the object for which this incident has been cited to note the fact that for the first time in the writer's long observation, this particular group of radically disagreeing men was instantly by the shock to common human instinct, welded into unanimity, expressing itself first in startled silence, then in awestruck murmurs of disavowal, finally in the common consent of indignant protest.

THE SOCIALIST'S RETORT.

The socialist arose to say his final word and close the discussion.

"There is in nature," said he, "as Drummond teaches us, a struggle for the life of others, as surely as for the life of self. This mother instinct prevails in every realm of life. The hyena type of animal shows it least." And, pointing his finger at the stranger, he exclaimed, "That man's evolution seems to have been arrested at the hyena stage!

"This is not the power impelling human progress! Have the best things of the world been prompted by selfishness and achieved by competition? Are the highest things that man possesses in art, literature and music, through discovery and invention, either the product or the possession of this brute force? No, no, no! The struggle for the life of others, not selfishness, the co-operation of brothers, not the competition of beasts, have given the world its best things. Our common possessions only have proven fittest to survive."

And with tears in his tone he concluded, "It was to get out of all of us the beast which we see in that man yonder that He who gave us the Golden Rule, died on the cross, and it makes a fellow's heart full to think of it!"

THE REAL ISSUE AT STAKE.

This tragic, workaday putting of the extremes of the problem did but raise to a sensational interrogation-point the fundamental issues really at stake in the calmest and most scientific discussion of economic competition. For did not this "stranger" only attempt to carry out, in nature and industry, this competitive theory to its extremest, logical conclusion? Is there not involved the question of fact whether "the economic man" as depicted either by science or by this screed, is the "normal" and actual man? Do not both force upon us the query whether unrestricted competition is the law of nature or can be the law of progress? What was it that made this whole group of radical hearers, who were familiar with the extremes to which heated discussion may be carried, stop short of and stand back from the abyss into which the logic of this man pitilessly led him and in the very depths of which, with a heartlessness nothing less than demoniacal, he coldly and calmly made his final stand? Was it not the recoil of life from mere logic? Was it not the reason's challenge to the assertion that unrestricted competition is, or could be, a fact? Did not the human in us all utter a common protest against such blasphemy of the "normal man? Had any of us ever known any such man as he described—or even such as political economy itself has persistently postulated? Was it not the rebellion of the will against such a concept of "natural law" and of the abjectly helpless human subserviency to it? Did not the conscience gather its resentments to repudiate the preposterous idea of the right of mere might? Was not the innate religious sense of human relationship awed by this abrogation of Brotherhood in the name of Progress? Must not anyone with a memory or any knowledge of history ask himself whether counteracting forces, ameliorating concessions and illogical mental reservations have not always been operative to restrict "free competition"? And is it unscientific to inquire whether these forces are not ethical and religious which are seen and felt and known to be not only the very constituent elements of natural relationship but also to be the saving clauses which make civilization possible under the so-called "competitive system"?

THE OTHER EXTREME.

No one can deny from the ethical and religious point of view, that the socialist voiced in part at least the common sense, the common faith and the common fellowship of men. But on the other hand, did he not go too far in the entire elimination of the competitive principle from human life?

If we grant, as perhaps we must, that the best and highest things are not the product of the struggle for self, must we not also admit that the average man needs the necessity of that struggle to spur him to make the most of himself? Can we with Arnold Toynbee, "recognize competition to be a thing neither good nor bad," and "look upon it as resembling a great physical force which cannot be destroyed but may be controlled and modified"? In any event, whether we seek to restrict its operation short of the extreme destructiveness to common interests to which the individualist carried it, or strive to protect the individual from being again merged in the mass under some socialistic extreme, or search for the middle ground on which may be conserved the interest of both the individual and society, we are bound to acknowledge the re-entrance of ethics and religion into the economic domain of human relationship.

This concrete test of the competive system brings our study of its ethical effects upon labor out of theory into the sphere of fact and personal life—where it belongs, for there the brunt of the moral struggle is being borne. If, by simply raising the question of the validity of the ethical and religious aspects of competition, we have secured from our readers recognition of the right to discuss them, the purpose of this paper will have been fulfilled and the way opened for the study of the ethics of competition in our next issue.

From Sociological Class Rooms.

YALE STUDENTS IN NEW YORK.

Prof. Blackman Takes His Class for a Journey of First-Hand Exploration.

One often sees comments on the lack of interest in sociological studies in our theological seminaries. Yet some of our best seminaries are devoting much attention to it, and some have endowed chairs of Christian Ethics. Professor William F. Blackman occupies such a chair in Yale Divinity School. The lectures for the past few months have been devoted largely to practical charities, and for illustration of these lectures the students have made special investigations in New Haven and other places. But Professor Blackman conceived the idea of bringing the students into personal, practical touch with the methods of one of our great cities. Under the direction of Professor Blackman, and with the aid of Dr. Tallman, of the Charities Association of New York, on Thursday and Friday of last week the class visited New York for a tour of inspection.

The programme for this unique trip was carefully planned beforehand, and, under the guidance of Dr. Tallman and the Rev. Mr. Devins, with the co-operation of the various city officials, was successful and helpful beyond all expectations, and every opportunity was given the young men to see the best men and methods New York affords. The itinerary must be given very briefly, but it is very interesting. The class arrived in New York Thursday morning, and proceeded at once to the Charities Building, where Dr. Tallman explained the plans for the two days. First, the men inspected the Galilee Mission of Calvary Church. Then Superintendent Leet escorted them to Blackwell's Island.

A complete tour of the almshouses and hospitals was made under the leadership of Superintendent Terry. At noon he dined the class, and then the tour of the prison and the hospital was made. Returning to the city, Bellevue Hospital was inspected. During the evening detectives were detailed to conduct the class over the Bowery. The men slept in "The Majestic," one of the best-known Bowery lodging-houses. Friday's highly interesting tour was as follows: First, the class visited Mr. Reynolds at the University Settlement on Delancey street.

The men called upon Mayor Strong, and were introduced to the Mayor by Mr. Devine, who personally conducted the whole day's tour. Mayor Strong greeted them kindly. Colonel Waring explained his work and methods and expressed his hopes. Then Mr. Roosevelt was visited, and made a rousing speech, and Mr. Jacob Riis met the class in Mr. Roosevelt's office. Then the Young Men's Institute and the public baths were visited. Then, after inspecting the new Mills lodging-house on Bleecker street, the men were dined by the Industrial Christian Alliance at the Bleecker street rooms. Here speeches were made by Mr. Milsbury and Mr. W. R. George, of the George Junior Republic.

The afternoon was spent in inspecting the new Grace Church parish houses and chapel on Fourteenth street. At evening the men gathered in the assembly-room of the Charities Society's Building, and were addressed by men eminent in work for the uplifting of the city. Dr. Tallman presided. Mr. E. L. Hunt told of the Students' Club of New York; Mr. Charles Loring Brace, of the work of the Children's Aid Society; Dr. E. T. Devine spoke of the Charity Organization Societies; Mr. N. S. Rosenau, of the Hebrew Charities; Dr. Schauffler, of City Missionary Work; Mr. Homer Folks, of the State Charities Aid Association; the Rev. Mr. Devins, of the East Side Federation, and Mr. Laidlaw, of the Federation of Churches and Christian Workers.—*The Outlook.*

"Character cannot be talked into or taught into a child [or a man]; it must be lived into him."

"O fathers, live close, live close to your boys! There need be no battle between you and them if you will but help them in their own battle for the right."

All great ages have been ages of belief. I mean when there was any extraordinary power of performance, when great national movements began, when arts appeared, when heroes existed, when poems were made, the human soul was in earnest —*Emerson.*

We are carried through many a hard thing by the very press and stimulus to our whole nature, summoned in its integrity to act or to endure. It is like the fifteen pounds to the square inch which we *rest* in, because we bear it on *all* the square inches.—*Mrs. A. D. T. Whitney.*

WE DESIRE TO TREBLE OUR CIRCULATION

AND WITHIN TWELVE MONTHS TO SECURE

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To help this along, we will send **six copies** for one year to any **one address,** anywhere, for $2.50. This is a **club rate** of **40 cents** per copy, and will apply to any number of copies **above six, sent to one address.**

2. BY SENDING US LISTS

of church members, clubs, societies, or personal friends, in any number. We shall be glad to send sample copies to any persons upon application. Send us your church directory **to-day.**

3. BY ADVERTISING.

It is by cash receipts from advertising that we hope to make up the discrepancy between the low price of subscriptions and the cost of printing and delivering the paper. We will send rates upon application and allow a liberal commission upon desirable advertising secured for us.

4. IN GENERAL

By interesting yourself and friends in **Chicago Commons,** and the cause of social brotherhood for which it stands and which it tries to aid. For instance, why not write a couple of letters **to-day** to some good friends, telling them about it, and sending them your copy of the paper? We will send you another copy for every one you distribute in this way.

WHEN YOU THINK,

That in these ways, and others that may occur to you, you can assure the permanency, stability and constant development of the paper; that thus you can be of material assistance in arousing interest in the work of social reform and rejuvenation, not alone in the social settlement, but in churches, societies and among individuals widely scattered in many parts of the world;

YOU WILL GLADLY HELP.

For sample copies, advertising rates and all information on the subject of the paper, address

PUBLISHER, **CHICAGO COMMONS,**

140 NORTH UNION STREET,

CHICAGO, ILLS.

Literature and Bibliography.

IN THE MORNING'S PAPER.

"Men say to me daily, when I ask them in passing, 'anything in this morning's paper?' 'Oh, no, nothing at all.' But when I come to look at the paper with my own eyes, I am astonished at the misreport of my informants. Were there no other section in it than simply the police report, oftentimes I stand aghast at the revelations there made of human life and the human heart—at its colossal guilt and its colossal misery. Newspapers are evanescent, and are too rapidly recurrent, and people see nothing great in what is familiar."—*De Quincey.*

REFORM AND RADICAL PAPERS.

List of American Labor and Other Publications Read by Workingmen.

This note from the New York *Independent* of March 11 is interesting to us, not only for its reference to CHICAGO COMMONS, but also for the good list of reform papers which it gives, and which may be of value to some of our readers:

The following are the most important economic and trade journals in the United States that circulate exclusively or largely among the wage-earners. Generally the names, as will be seen, indicate the character of the paper: CHICAGO COMMONS (devoted to settlement work), Chicago, Ill.; *City and State* (devoted to good government), Philadelphia, Pa.; *Justice* (single tax), Wilmington, Del.; *The Utica Advocate* (journal of labor), Utica, N. Y.; *Troy Advocate* (journal of labor), Troy, N. Y.; *Direct Legislation Record*, Newark, N. J.; *Coxey's Sound Money*, Massilon, O.; *Lucifer* (anarchistic tendencies) Chicago, Ill.; *The Toledo Union* (organ of the Central Labor Union), Toledo, O.; *The Coming Nation* (public ownership of land and monopolies), Ruskin, Tenn.; *Public Ownership*, New York City; *Eight-Hour Herald*, Chicago, Ill.; *National Single Taxer*, Minneapolis, Minn.; *Voice of Labor*, San Francisco, Cal.; *American Federationist* (official organ of the American Federation of Labor), Indianapolis, Ind.; *The People* (Socialist), New York City; *Twentieth Century* (radical) New York City; *Dawn* (Christian Socialist), Rosedale, Mass.; *American Fabian* (Fabian Socialist), New York City; *Commonwealth* (radical organ of sociology), New York City; *Journal of Knights of Labor*, Washington, D. C.; *Monthly Journal of the International Association of Mechanics*, Chicago, Ill.; *Saturday Critic* (trade and labor organ), Oneonta, N. Y.; *The Motorman and Conductor*, Detroit, Mich.; *Coast Seaman's Journal*, San Francisco, Cal.; *Locomotive and Firemen's Journal*, Peoria, Ill.; *The Carpenter*, Philadelphia, Pa.; *Typographical Journal*, Indianapolis, Ind.; *The Tailor*, Bloomington, Ill.; *Painter's Journal*, Lafayette, Ind.; *The Retail Clerks' National Advocate*, Chicago, Ill.; *The Journal of the Metal Polishers, Buffers, Platers and Brass Workers' Union of North America*, Detroit, Mich.; *Trades' Journal*, Watertown, N. Y.; *Painters' Journal*, Baltimore, Md.; *Blue Label Bulletin of the Cigar Makers' International Union*, Brooklyn, N. Y.; *Cigar Makers' Official Journal*, Chicago, Ill.; *The Bakers' Journal*, Brooklyn, N. Y.; *The Garment Worker*, New York City; *The Granite Cutters' Journal*, Baltimore, Md.; *United Mine Workers' Journal*, Columbus, O., and *The Union Printer and American Craftsman*, New York City.

THE LIQUOR PROBLEM.

The first volume, of the series on "The Liquor Problem" to be published by the Committee of Fifty, is out, under the general title. It is by John Koren, special agent of the committee, and Dr. Frederick Howard Wines. Like the rest of the work of the Committee of Fifty this volume will involve no small surprise to the temperance workers of this country. Whatever may be thought of the specific statements on the Maine and other prohibition laws, of which this volume treats, it is certainly a fact that the expert investigation of this committee in all parts of this country and in many fields of study and observation, will go far toward modifying some of the popular ideas concerning the influence the liquor traffic, in reference to crime and poverty, and will remove a good portion of the emphasis from the personal and moral to the economic and environmental aspects of the question. Every hint thus far given by the committee is to this effect. (Houghton, Mifflin & Co., Boston.)

MUNICIPAL BIBLIOGRAPHY.

A volume of the utmost interest and value to all interested in the subject of municipal reform is the admirable Bibliography of Municipal Affairs, published by the Committee on Municipal Administration of the New York Reform Club. It lists not only the books upon the subject of municipal administration, but also many important magazine and periodical references. The references are classified by authors as well as subjects. (52 William street, New York.)

HAND-BOOK OF CHARITIES.

The third edition of the Hand-book of Chicago Charities is just out, the editorial conduct of the work having been in the alert and industrious hands of Mr. John Visher, secretary of the Illinois Conference of Charities and Correction, by whose direction it is prepared. It is a well-bound volume

of 260 pages, and lists the various philanthropies of the city and state which hold membership in the conference and are regarded as worthy of public confidence and support. The volume will be of the greatest usefulness to all who have contact or correspondence with charitable institutions, or who have need to refer to such information for any purpose. Chicago, Charles H. Kerr & Co., 56 Fifth avenue, 1897. Copyrighted by John Visher, 1894.

GOVERNMENT LABOR BULLETIN.

In addition to the usual valuable departments of the *Bulletin* of the United States Labor Department, the March issue contains a striking paper by John Koren, special agent of the Committee of Fifty, on "The Padrone System and Padrone Banks," enlightening the (to the average American) mystery of the relation of the Italian to the business sharks who bleed them. There is also an instructive article on "The Dutch Society for General Welfare," by John Howard Gore, Ph.D., of Columbia University. Labor Reports of Connecticut, New York and Ohio are reviewed, as is also the Ninth Annual Report of the New York Board of Mediation and Arbitration.

SPRING ECONOMIC CONFERENCE.

Functions and Limitations of City Governments to be Discussed by Experts and Students.—The Second Week of May Selected as the Time.

The spring session of the Economic Conference under the auspices of Chicago Commons and Hull House will be held in the three or four days following Monday, May 10th. Correspondence is yet in progress with those who have been invited to participate, and it is still too soon for us to fulfil our promise and expectation and announce the programme. It may be said again that the topic of the conference will be "Municipal Functions—Powers and Limitations of City Governments." Efforts are in progress to have upon the programme some of the leaders in municipal reform movements in the United States, some of the distinguished mayors who have done valiant service in the cause of city betterment, and other distinguished students of municipal affairs.

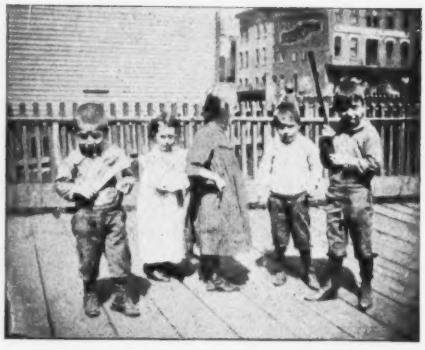
The sessions will be held as before at the two settlements, unless the great interest should make other arrangements necessary. Those interested in the matter can be informed by mail upon their enclosure of postage to either settlement, and programmes as soon as even partially complete will be announced in the daily papers, in CHICAGO COMMONS for April, and in the *Hull House Bulletin*.

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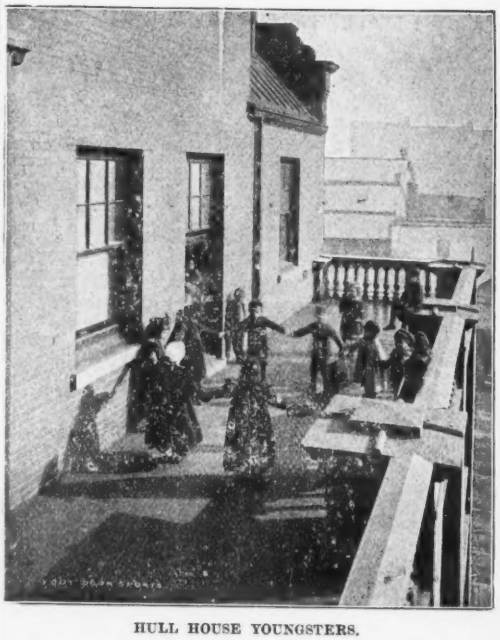
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